4.

A DEFENCE OF THE Duke of Buckingham, Against the Answer to his Book, And the Reply to his Letter.

By the Author of the late Considerations.

no Wonder if yᵉ Author of them did write this impotent Paper.

I Remember at the time when Chancellor *Hyde* was at his heigth at *Court*, a Poor Woman who got her Living by a piece of Ground which her Old Husband used to Digg, (carrying her Garden-stuff one day to Market, and not Selling it, comes Home exclaiming, that she could not Sell her *Beans* and

Cabbages; and ſhould never have any good Market any more, ſo long as that filthy *Hyde* was Chancellor.

I know not the AUTHOR (whoſoever he be) of the Diſcourſe which came out for an ANSWER to His Grace the DUKE of BUCKINGHAM: but the Argumentation of the Gentleman has really, as to the main point of his anſwer to the deſign of that Generous DUKE (when the reſt is Impertinence) the force only (and prejudice) of what was ſaid by this Woman.

There are ſome in the Nation that have been, and that are for *Liberty of Conſcience*, ſome that have been, and that are of the Wiſeſt of the Nation (ſuch as my Lord *Bacon*, and my Lord Chief Juſtice *Hales*) who have ſhewn their Minds full againſt the Stiffneſs of theſe Church-Men, who never would be got, when time was, to condeſcend in leſſer

things for the sake of greater. And there comes this *Gentleman* now, and he Argues, That therefore all the *Plots*, all the *Rebellions*, all the *Evils* that have befallen the *Kingdom*, must be Imputed to such Men, and such Principles.

The Argument really is the Reasoning of this Woman: *Socrate ambulante fulguravit.* *Socrates* going abroad, it Lightened; This Lightning did a great deal of hurt; Therefore *Socrates* must be sent to *Newgate*: Therefore *Liberty of Conscience* must be put to Death. I deny the Argument.

These *Fanaticks* (say these *Disputers*) are unquiet; Therefore they must be *Prosecuted*. I say, *No*; but therefore give them *Liberty of Conscience*, and they will be unquiet no more. A Carrier had two Horses; one of them being Galled through the negligence of his Man, the Man unknown to his Master

gets the Saddle fitted on his back, and all is well. One day a New Hostler, perceiving nothing, puts on the false Saddle. The Horse going out, Winches, and casts off his Pack. The Master being enraged, falls a beating the *Horse*; but the Man that understood the matter, does but change only the Saddles, and both the Horses go quietly along.

I will appeal to any Man of *Sense*, though of never so little *Reason*, whether *Ease*, *Happiness*, and *Plenty* are likeliest to make People Turbulent, or *Oppression?* Take off the thing that pinches, take off Prosecution, do but change the Saddles, and set them both aright, and see then whether the *Churchmen* or the *Fanaticks*, and *Catholicks* will be most Governable. Let this King give that Liberty which his Predecessors refused, and you shall see whether this King will not be beloved above all

that went before Him. I pray go over to *Holland*, go any where elſe, where Liberty is granted, and ſee, if People Rebel in ſuch Places. I am aſhamed, that Men ſhould have need of Spectacles to ſee the Sun!

There are ſome, I know, upon the Duke of *Buckingham*'s ſending out theſe Papers, have aſperſed him for another *Shaftsbury*, as if he would make himſelf Head of the Fanaticks: There are others apt to cry out, He is undermining the *Proteſtant Religion*, and deſigns *Popery*: But as I know that my own ſelf do deſign nothing but the Publick Benefit; ſo do I judge of his Graces undertaking: That is, as the undertaking of a Perſon over whom a great Reaſon, and the Love of his Countrey does predominate, with Indifferency to

the

the Church-men, the Fanaticks, and also those of the Romish Perswasion.

The Truth is, The attempt of the Duke at this time for *Liberty of Conscience*, looks to me to proceed from such a Spirit as the Enterprizes of *Dion*, *Epaminondas*, *Timoleon*, and such like, who were Liberators of their Countrey: In comparison of whom, the Conquests of *Cæsar*, *Alexander*, and *Pyrrhus*, who sought themselves and their own Greatness, were but Spoil and Latrociny. The Papers Writ against him, the Duke himself hath thought fit to take Notice of in a Letter, which Letter having one thing in it that is enough to make him Print it, [to wit, *The Explanation of the Kings Promise*] the rest of it I count comes to this Signification, That

That the Author is by no means to be made his Grace's Match, but to be left to others: Unto whom also, one of them being come out already, I'le leave him.

Neither, indeed, is the Field here proper for his Grace to Descend into; it being the Parliament House only, which is the fit place; where this cause is to be Fought, where he will meet with his Equals, and where we shall know who shall carry it.

As for the *Replyer* to the Dukes Letter, who Insists only upon the same thing, which the *Answerer* does, the *Distractions, Miseries, Regicide,* in the late Times, and therefore the *Government* must *Fence against them* by denial of *Toleration,* I must add (this being nothing still but the Fallacy *non causæ pro causa* before) that, As the

the *Answer* is not worthy the pains of the Duke, so the *Reply* does require no Body's. Although indeed, in the Paper of *Considerations moving to a Toleration*, come out since both, there is one little Parenthesis, *viz.* [*Stated Rightly, that is, of All, so far as they are Tolerable, whereof the Wisdom of a Parliament is the fittest Judge*] does Preoccupate all Objections, and stops the Throat of this Flap-Mouth Argument.

Entred according to Order.

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